

# GUIDE TO HOLINESS.

Our readers will not fail to be interested in the experience which follows. It was written by Bishop Hamline when he was editor of the Ladies' Repository, and was published in that work in 1843.

## THE BAPTISM.

THERE was a man of our acquaintance who had been for thirteen years a professor of religion, and during much of that time an official member of the Church. Like most of his brethren, he had been attentive to the means of grace in the closet and in the sanctuary. Yet his devotions had sometimes been formal, not exerting a vital influence on his life. At four different times he had been roused from his lukewarmness, and under the warnings of the Spirit, and new impulses of grace, he had regained the comforts of religion.

Once in night visions he stood on a snow-drift near to a village of thirty or forty old tenements. The street was on his right hand, some fifty rods distant; and about as far from him in the opposite direction he saw in his dream a lion of the largest size, and of a most ferocious aspect, making toward him. He made for the nearest house, thinking that possibly he might run half the distance that his pursuing foe must accomplish in order to overtake him before he reached it. As he entered the house, and closed the door, his savage pursuer reached it. Scarcely had he time to congratulate himself on his escape, when he perceived that the door was broken, and its pannels loose, and that a slight pressure upon it from without would expose him, unprotected, to the fury of the lion. He saw too, that the house was uninhabited, and open at various points; so that, after all his efforts, he was not protected, and would probably soon be torn in pieces. In the agitation which ensued he awoke, with these words sounding, it seemed, in his ears, and through his soul, "Who goeth about as a roaring lion, seeking whom he may devour."

None can conjecture the effect of this dream. The words of Scripture seemed for days to be ringing all through him; and the supposed escape from the lion, with a vivid recollection of the agony experienced in the exposed condition here described, made an impression so deep and abiding, that it proved, for a time, a salutary warning. It was probably the means of restraining him from a farther relapse, or perhaps an entire falling away; for, doubtless, without supernatural checks and aids, Christ's disciples would all forsake him.

At another time, when his faith had declined, and, of course, all the graces of the Spirit languished, he awoke from undreaming slumber, with these words impressed upon him in a most solemn yet consoling manner, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his root as Lebanon;" and blessed results again followed, for a season, this merciful visitation.

On another occasion, when his heart had begun to turn aside like a deceitful bow, he dreamed that his Savior came and spoke with him face to face, warning him of his unfaithfulness, and reminding him of all that had been done for him — of the agony it had cost the blessed Redeemer to bring him from darkness to light through the cross, and of the ingratitude and the peril of forsaking Jesus and going back to sin. Under the influence of this dream, or rather of the waking impression which followed it, he was again recalled to Christian fidelity and watchfulness.

Again, in a relapsed state of his affections, he dreamed that he was worshipping in a Baptist church, and that, the eucharist being administered, he was denied the privilege of communion. But he seemed to be in the altar, on his knees, in a posture to receive the elements, and that there the love of God was diffused through his soul, wonderfully, as at his conversion. He thought that he began to proclaim the Savior's love, and walked on his knees to the door as he did so. He awoke, and was so affected to find it was a dream, and not a sweet and saving reality, that he wept much.

Meanwhile, it was the case that this disciple, so variable in his states of mind, and so visited in his slumbers, had generally no faith in dreams. He seldom recollected the imaginations of his sleeping hours, and scarcely ever spoke of them; yet, at the times above-mentioned, his dreams were somehow connected with deep and solemn religious impressions, which served, in a measure, to check his backslidings, and restore his soul.

In 184— this unfaithful follower of the Lamb became deeply affected at the recollection of his frequent relapses. It was no dream that then drew his attention to the sad condition of a backslider. Realities, which crowded upon him in fearful array, and burdened his soul in a manner indescribable, impelled him to seek the Savior's face, and re-assure himself of an interest in the atoning blood. As his heart-wanderings at this time had been more than usually aggravated, so his return was with deeper penitence — with much self-accusation and self-abasement.

It commenced in the closet. Its earliest stage was a clear discovery — aided by circumstances extremely reproofing — of his lukewarm, fallen state. He was



brought to feel that, though born again, he had lost much of his confidence to claim freedom from present condemnation, and to enter into communion with God. A sense of the captivity which oppressed him became very deep and affecting. In this state he betook himself more diligently to prayer. At first it was a mere duty, almost joyless, and even burdensome — discharged not for present comfort, but in regard to resulting advantages. He resolved, however, to practise it night and day, as the means of return to his abused Savior. He anticipated that, for a long time, devotion would be a mere travail of soul; that it would be a severely protracted penance, to which might succeed the recovery of peace. For a few days it was as he expected; but instead of *months* of agony, he soon felt the softening influence of the Spirit. His sore conviction of long and aggravated heart-wanderings soon turned into "godly sorrow," which all who have experienced know to be grateful to the soul — a pleasing rather than a painful state of mind.

Within three weeks from the commencement of these efforts, he felt that his peace was restored; and so powerful was the work of God in his heart, that his tongue was almost constantly employed in prayer or praise. Now it was that he saw more clearly than he ever had how earnestly and perseveringly he must seek wisdom and strength from God, if he would be saved from backsliding, and escape an endless hell. He began to inquire yet further what safety there could be in one so prone to wander, while he carried about with him so many unsubdued tempers. He saw that in his heart were the roots of many evils, which, though they could not grow while under the reign of grace, yet were ever ready to spring up under the least declinings of faith and love. He felt that there was no safety in this state, and that he could never hope, without presumption, to persevere in the ways of the Lord, without the entire destruction of these roots of evil. Moved by this single motive therefore, namely, his own safety, he began to cry unto the Lord to deliver him from the remains of the carnal mind.

The reader may say, "this motive was very selfish." Doubtless it was. But can an unsanctified heart act from motives entirely pure? To say yes, would be a contradiction in terms. An unsanctified heart is a defiled fountain. Its motives are *streams* from that fountain; and how then can they be without defilement? Can a corrupt fountain send forth pure waters?

Day after day he besought the Lord to purify him from all sin. It might be said of him that he *lived* upon his knees; for, indeed, he became so used to this posture, and so intent on the blessing which he sought, that he grudged the time devoted to his sleep and meals. Meanwhile, he was more and more blessed. He felt that he grew in grace from day to day. His was emphatically a wrestling spirit. Bowed before the Lord, he had strength given him from above to take hold on God with an unyielding grasp. What fervors were then kindled in his bosom! What joys immortal overflowed his soul! He dwelt in the land Beulah, and discerned the glories of his distant home. But with these joys he was not satisfied, and *in* them he determined not to rest. He persevered in almost unremitted cries for holiness.

And now he had come to *love* holiness; so that he desired it not only for safety, but for its own sake. It appeared to him infinitely beautiful and desirable. He thirsted for it as the hunted roe "pants for the water brooks." He could meditate, converse, read, and pray of little else. Every thing in the universe besides had become to him, as it were, a blank. All that was lovely in earth or in heaven seemed so merely on account of holiness. God was lovely because he was intensely holy. And his creatures were lovely or unlovely in proportion as they did or did not partake of this attribute.

Besides praying night and day for purity of heart, he read and studied on this, to the exclusion of almost every other theme. The Bible was his textbook. He examined, also, Wesley, Fletcher, Watson, Benson, and other Wesleyan authors, with Merritt's Manual, Mahan, and the Guide to Christian Perfection. One or another of those works was almost his constant companion. He also resorted to the society of the sanctified, questioned with them, joined them in prayer, and by every possible means sought knowledge and understanding. Thus his struggles daily increased. And finally he began to feel that he "had a baptism to be baptized with" — that he must be pure or die — that he could not endure life unless he might fulfil that language of the apostle, "as He is so are we in this world." O, how his heart and his flesh then cried out for the living God — that the image of the heavenly might be restored to him — *fully* restored! He was straitened beyond measure, until this, even this should be accomplished in him.

Yet, with such vehement desires burning in his heart, and glowing, as it were, through all his being, he was not unhappy. In the strength of these desires, and in putting forth these struggles, he rejoiced. In them he had hope. He saw that they were not from nature; and if from the Spirit, which he could not doubt, this great and precious promise was suited to his case — "Blessed are they that hunger and thirst after righteousness, for they shall be filled." And in this hungering there was even fruition as well as hope. The bread and the water of life were so given him as not instantly to fill his large desires, but (with much present comfort in partaking them) so as to sharpen his appetite for their exceeding sweetness.

It must not be inferred that his state of mind was uniform — that no seasons of relapse or coldness broke in upon this life of quickening ardors and vigorous devotion. Far from it. In the midst of these journeyings he was often much discouraged. Like the ship beating into port, whose pilot misses his expectation to enter the harbor on the present tack, so was this spiritual mariner more than once thrown back, to be tempest-tossed and almost wrecked ere he entered into rest.

The work of grace in the human soul is progressive. Yet it has several distinct stages. Conviction of sin is one state, regeneration is another, and entire consecration a third. Each of these is, for the most part, feeble in its beginning, and strengthens by slow degrees.



Conviction of sin may now and then be sudden and overpowering, as it was in Paul and Gardner. But in such cases the work is extraordinary. The history of the Church affords comparatively few such scenes as that of Pentecost. Revivals of religion are generally under forms more gentle, in which the Spirit is distilled "like the dew," rather than sent forth like a "mighty rushing wind." In a large majority of instances, the election of the soul to life has been through a "strait gate and a narrow way" — a way which cost the earnest struggles of several days or weeks of agony.

And what is true of conviction holds also in respect to regeneration. This is a distinct form of grace, radically differing from conviction of sin, as it involves spiritual life, and not merely a struggle *after* life. But this life is first feeble. Yet by laying aside "all malice and guile," and "as new-born babes, desiring the sincere milk of the word," it becomes a growing life, in which all the graces of the Spirit advance toward maturity.

Somewhere in this progress the third state obtains, which, though it is gradually approached, is instantaneously bestowed. This is known to some as the "assurance of hope," and to others as "perfect love," or "entire sanctification." The last two are the Scriptural designations of the state. The former, "perfect love," is used by the "beloved disciple," in his first general epistle — "perfect love casteth out fear." "Entire sanctification" is a phrase authorized by this language of Paul, in Thessalonians, "And the very God of peace *sanctify you wholly*;" that is, "*entirely*." That this perfect love, or entire sanctification, is specifically a new state, and not the mere improvement of a former state or of regeneration, is plainly inferred from the Bible. Regeneration is like breaking up the fallow ground, and sowing it with wheat, in the growth of which there spring up tares. It is a mixed moral state. Sanctification is like weeding the soil, or gathering the tares and burning them, so that nothing remains to grow there but the good seed. Connected with this illustration, the growth of the soul in the graces of regeneration and of sanctification will be easily understood. In regeneration a spiritual growth is like the slow progress of the wheat choked and made sickly by the intermingling weeds. The wheat represents the graces of religion, and the weeds our remaining corruptions. These, while they remain, are always in the way of the former. Entire sanctification removes them — roots them out of the heart, and leaves it a pure moral soil. Then the graces of the Spirit have an uninterrupted growth, except as the violence of Satan's temptations, like a tempest on a desolated field, may interpose.

Growth in sanctification may be illustrated thus. The weeds being uprooted from the field, there still remain certain methods of improvement. One is by *enriching the soil*. This is the privilege of the moral husbandman. When the Holy Ghost has cleansed the heart, or crucified its unholy affections, we may enrich the soil by the acquisition of knowledge. The heart is cleansed by faith in the blood of Christ; but we are exhorted to add to our faith virtue, or strength, and *knowledge*. Another method of growth is to *mature the spiritual crop*. The field may be cleared of weeds while the tender blade is springing

up, and months will yet be necessary to grow the grain. So the heart may be cleansed from sin, while our graces are immature, and the cleansing is a preparation for their unembarrassed and rapid growth. These hints may not interest some of our readers; but in illustration of a doctrine involved in this narrative, they will be read by those whose attention we are chiefly anxious to secure.

In 18—, the town of A— was favored with a stationed minister, who was deeply experienced in sanctifying grace, having for six years walked in its light. In March of that year, he whose history we are relating visited that place, to enjoy the privilege of a religious meeting. He reached the town on Saturday, and in the evening heard a sermon on “perfect love,” which was followed by inviting believers to approach the altar and pray for that blessing. He with many others bowed before the Lord for more than an hour. To him it seemed almost a fruitless waiting, though, as he afterward learned, it was a blessed season to several souls. Through the Sabbath which followed, he had power with God, and much of the time was in a deep struggle for holiness of heart.

On Monday morning he rose early, and wrapping his cloak about him, continued, until breakfast time, to plead for the baptism of the Holy Ghost. Hastily partaking of a slight repast, he returned to his chamber and fell upon his knees. While entreating God for a clean heart, his mind was led to contemplate “*the image of Christ*” as the single object of desire. To be Christ-like—to possess “*all the mind that was in*” the blessed Savior, seemed to embrace all good; and this became the burden of his earnest prayer.

“And why do you not take his image?” was suggested to him; “for he has taken yours. Look at the crucified Lamb. From his bleeding feet, and hands, and heart—from his pale features, and from every convulsed member, as from a thousand mirrors, do you not catch the reflection of your own vile image destroyed by the fall? Why does the blessed Jesus there hang and bleed, his visage so marred more than any man, and his form more than the sons of men?” Is it for himself? No—O no! He is innocent—immaculate. It is for *me*. There, on the cross, he bears my sin, and shame, and weakness, and misery, and death. And why does he bear them? To give me, in their stead, his purity, and honor, and strength, and bliss, and life. Why, then, not take his image? Give him your sin, and take his purity. Give him your shame, and take his honor. Give him your helplessness, and take his strength. Give him your misery, and take his bliss. Give him your death, and take his life everlasting. Nay, yours he already *has*. There they are, bruising him and putting him to grief! Nothing remains but that you take his in exchange. Make haste! Now—just now, he freely offers you all, and urges all upon your instant acceptance.”

All at once he felt as though a hand, not feeble but omnipotent—not of wrath but of love, were laid on his brow. He felt it not only outwardly but inwardly. It seemed to press upon his whole being, and to diffuse all through and through it a holy sin-consuming energy. As it passed downward, his heart as well as



his head was conscious of the presence of this soul-cleansing energy, under the influence of which he fell to the floor, and in the joyful surprise of the moment cried out in a loud voice. Still that hand of power wrought without and within, and wherever it moved it seemed to leave the glorious impress of the Savior's image. For a few minutes the deep of God's love swallowed him up — all its waves and billows rolled over him.

But Satan was there. Quick and subtle in his stratagem — "Shame," said he, "that you should make this ado, to the disgrace of religion, and to the mortification of those whose hospitalities you share." He saw that it was an evil thought, and strove against it: but after a sore conflict it prevailed. He became silent, his feelings subsided, and he arose and proceeded to the meeting-house, where the pious were gathered for the worship of God. His heart still burned within him, and his Savior whispered words of holy comfort to his soul.

This was the baptism of the Spirit. To the pious it needs no explanation. To the impious it admits none. What effects followed this visit of the soul to the mount of transfiguration may be rehearsed in our next number.

For the Guide to Holiness.

### EXTRACT FROM A LETTER BY A SISTER.

DEAR BROTHER IN THE LORD: — I received your very welcome letter. \* \* \* In answer to your first inquiry whether I now find my soul drawn out to labor for souls as formerly, I cannot say that I perceive any difference other than what may be attributed to what has been of late my mental and physical disability. My mind continues capable of exerting its energies quite equal to its former aspirations, but my physical frame will not permit the exertion, or the mighty struggle of faith in endeavoring to grasp blessings for others, or the physical effort of former days in winning souls to Christ. The most that I can do now is to say,

My will in all things I resign,  
And know no other will but thine.

With the exceptions which you may infer from this state of body and mind, I will answer your second inquiry and say, I do not think I have less faith in praying for the unconverted. "If so," you ask, "how has it been nourished and retained?" I answer, not generally by what may in one sense be termed *impelling* influences, but from the obvious requirements of the Word, "Be ye

steadfast, immoveable, *always* abounding in the work of the Lord." "Instant in season, out of season," with kindred passages implying the utmost vigilance, and requiring the most skilful management in the use of talents entrusted for usefulness. Otherwise how can we as faithful stewards return his own with *usury*.

Mr. Wesley, in accordance with these Scripture enjoinders, says in his rules for the Methodist Societies, "Casting aside that enthusiastic doctrine that we are not to do good unless we feel free to it." The greater the good to be accomplished the more powerful and subtil the dissuaves of Satan. It is the will of God that sinners should be saved, and that the most energetic and unremitting efforts should be made in warning, entreating and even compelling them to close in with the offers of mercy. So when we pray for the unconverted, whether we feel like it or not, we may have this confidence, that we ask that which is according to the will of God, and divine influences will descend upon them in answer to the prayer of faith, whether they will hear or whether they will forbear—it is thus that we are workers together with God—a sweet savor of Christ in them that are saved, and in them that perish. The manner, then, in which I have been enabled through grace to retain and nourish this "sympathy with Christ," is by continuing to labor with him in saving the souls for whom his most precious blood was spilt; and this I endeavor to do on the same principle I would perform other duties, and oftentimes amid the shrinkings of nature and powerful temptations to unbelief. Perhaps you say, Is it not the Spirit that makes intercession, and can I without this moving of the Divinity within me present acceptable prayer? This is a nice point, and only by comparing Scripture with Scripture can we resolve the matter. Had Abraham been disposed to lean toward Quietism, he had been less importunate in pleading for the Sodomites, and possibly righteous Lot might not have been delivered, yet God did not reprove him for unsubmitiveness. God had declared his purpose to Moses, and rebellious Israel was doomed to destruction; had Moses carried out the principles of the sect referred to, and calmly awaited the event in fancied submission, may we not presume that the sentence of Divine justice would have been fulfilled. But was it not the Spirit of the Divine intercession working mightily within Moses, that thus moved him to importune for the forgiveness of the rebels. Just so Justice may doom the sinner, but the WORD assures us, "Whatever ye shall ask the Father in my name that will I do, that the Father may be glorified in the Son." And notwithstanding the many exceeding great and precious promises



given unto us, yet God hath declared, "For these things will I be inquired of by the house of Israel."

"The life of God in the soul of man," is said to be the sum of religion. "For ye are dead, and your life is hid with Christ in God." If Christ is our life, will not our lives be an exhibition of what his was when here below? His whole life was one continuous effort for the salvation of man, and to the degree we partake of his nature will we exhibit before the world what he was when on earth. It is thus I am ever prone to measure my own attainments in grace. It is blessed indeed to sink into the will of God; but in order to know that we are in his will, we need a revelation of it, so that we may measure ourselves by its standard. This revelation we have fully exhibited in the life of Christ, and now it is for us to sink down "into the purple flood," then shall we rise moulded in his image, and present a glorious pattern, before men, of *conformity to the will of God.*"

For the Guide to Holiness.

DEAR BR. KING:—I am not used to making selections for publication, but the love I have for the following item in Madam Guyon's "Method of Prayer," induces me to send it to you. Suit yourself, however, in its insertion in the Guide.

S. E. B.

Watertown, N. Y., Nov. 3, 1845.

#### OF THE MOST CERTAIN METHOD TO ATTAIN DIVINE UNION.

It is impossible to obtain divine union, solely by the activity of meditation, or by the meltings of the affections, or even by the highest degree of luminous and distinctly-comprehended prayer. There are many reasons for this:—

First. According to Scriptures, "No man can see God and live." Now all the exercises of discursive prayer, and even of active contemplation, while esteemed as the summit and end of the passive, and not merely as a preparative to it, are still "living exercises by which we cannot see God," that is to say, be united with him;—for all that is of man's own power and exertions must first die, be it ever so noble, ever so exalted. St. John relates that "there was a great silence in heaven." How heaven repre-

sents the fund and centre of the soul, wherein, ere the majesty of God appears, all must be hushed to silence. All the efforts, nay, the very existence of self or propriety must be destroyed ; because nothing is opposite to God but propriety ; and all the malignity of man is in this propriety, as in the power of its evil nature, inso-much that the purity of a soul increases in proportion as it loses this self-hood, till at length, that which had been a fault while the soul lived in propriety and acted from self, becomes no longer such, from the purity and innocence that she hath acquired, by departing from that propriety or self-hood, that caused the dissimilitude between her and God. Secondly. To unite two things so opposite as the impurity of the creature and the purity of God, the simplicity of God, and the multiplicity of man, much more is requisite than the impotent efforts of the creature ; no less than a singular and efficacious operation of the Almighty can ever accomplish this ; — for things must be reduced to some similarity, before they can blend and become one. Can the impurity of dross be united with the purity of gold ? What then does God do ? He sends his own wisdom before him, as the last fire shall be sent upon the earth to destroy by its activity all that is impure therein : this impurity, so opposite to union, consists in *propriety* and *activity*.

*Propriety*, or *self*, is the source and fountain of all that defilement and corruption which can never be allied to essential purity ; the rays of the sun may glance, indeed, upon the filth and mire, but can never be united with them. *Activity* obstructs union ; for God, being an infinite stillness, the soul, in order to be united to him, must participate of his stillness, else the contrariety between stillness and activity would prevent assimilation.

Therefore, the soul can never arrive at divine union, but by the repose and stillness of her will, nor can she ever become one with God, but by being re-established in the purity of her first creation, that is, in this central repose. God purifies the soul by his wisdom, as refiners do metals in the furnace. Gold cannot be purified but by fire, which gradually separates from it, and consumes all that is earthly and heterogeneous : it must be melted and dissolved, and all impure mixtures taken away, by casting it again and again into the furnace ; thus it is refined from all internal corruption, and even exalted to a state that is incapable of farther purification. The goldsmith now no longer discovers any adulterate mixture ; its purity is perfect, its simplicity is complete. The fire no longer touches it ; and were it to remain an age in the furnace, its purity would not be increased, nor its substance dim-



inished. Then it is fit for the most exquisite workmanship ; and if, therefore, this gold seems obscured or defiled, it is no more than accidental defilement, contracted by its contiguity to some impure body ; but this is only superficial, and widely different from its former impurity, which was hidden in the very centre and ground of its nature, and, as it were, identified with it. Those, however, who are ignorant of this process, and its blessed effects, would be apt to despise and reject the vessel of pure gold, sullied by some external pollution, and would prefer an impure and gross metal, that appeared superficially bright and polished. Farther, the goldsmith never mingles together the pure and impure gold, lest the dross of the one should corrupt the other ; before they can be united, they must be equally refined ; he, therefore, plunges the impure metal into the furnace, till all its dross is purged away, and it becomes fully prepared for incorporation and union with the pure gold.

Thus, we may see that the divine justice and wisdom, as an unremitting fire, must devour and destroy all that is earthly, sensual, and carnal, and all self-activity, before the soul can be fitted for, and capable of union with God. Now this purification can never be accomplished by the industry of fallen man ; on the contrary, he submits to it always with reluctance ; he is so enamored of selfhood, and so averse to its destruction, that did not God act upon him powerfully, and with authority, he would forever resist.

It may perhaps be objected here, that God never robs man of his free will ; he can always resist the divine operations ; and that I err in saying God acts thus absolutely and without the consent of man. Let me, however, explain myself. By man's giving a passive consent, God, without usurpation, may assume a full power and an entire guidance ; for having, in the beginning of his conversion, made an unreserved surrender of himself, to all that God wills of him or by him, he thereby gave an active consent to whatsoever God thereafter might operate or require. But when God begins to burn, destroy, and purify, then the soul, not perceiving the salutary design of these operations, shrinks from them ; and, as the gold seems rather to blacken than brighten when first put into the furnace, so that she conceives that her purity is lost, and that her temptations are her sins ; insomuch, that if an active and explicit consent were then requisite, the soul could scarcely give it, nay, often would withhold it. The utmost she can do is to remain firm in her passive disposition, enduring as well as she is able, all these divine operations, which she neither can nor will obstruct.

In this manner, therefore, the soul is purified from all her proper, distinct, perceptible, and multiplied operations, which constitute the great dissimilitude between her and God ; she is rendered, by degrees, *conform* and then *uniform* ; *conform* by *passivity* and *resignation* ; and *uniform*, by “no longer living herself, but by Christ living, moving, and acting in her.” And the passive capacity of the creature is elevated, ennobled and enlarged, though in a secret and hidden manner ; but in all these operations, the soul must concur *passively*. It is true, indeed, that at the beginning of her purification, her activity is requisite ; from which, as the divine operations become stronger and stronger, she must gradually cease : yielding herself up to the impulses of the divine Spirit, till she is wholly absorbed in him.

We do not then say, as some have falsely supposed, that there is no need of action in the process of divine purification ; on the contrary, we affirm it as the gate, at which, however, we would not have those stop, who are to attain ultimate perfection, which is impracticable, except the first helps are laid aside ; for however necessary they may have been at the entrance of the road, they become afterward mere clogs, and greatly detrimental to those who adhere to them, preventing them from ever arriving at the end of their course. This made St. Paul say : “*Forgetting* those things that are behind, and *reaching forth* to those which are before, I *press toward the mark*, for the prize of the high calling of God in Christ Jesus.”

Would you not say that he had lost his senses, who having undertaken an important journey, should fix his abode at the first inn, because he had been told that many travellers, who had come that way, had lodged in the house, and made it their place of residence ? All that we should wish then, is, that souls should “press toward the mark,” should pursue their journey, taking the shortest and easiest road, suffering themselves to be guided and governed by the spirit of grace, which will infallibly conduct them to the end of their creation, the enjoyment of God. But while we confess, that the enjoyment of God is the end for which alone we were created ; that without Holiness, none can attain it ; and that to attain it, we must necessarily pass through a severe and purifying process ; how strange is it that we should dread and avoid this process, as if that could be the cause of evil and imperfection in the present life, which is to be productive of glory and blessedness in the life to come.

None can be ignorant that God is the supreme good ; that essential blessedness consists in union with him ; that the saints are



more or less glorified, according as the union is more or less advanced; and that the soul cannot obtain this union by the mere activity of its own powers; for God communicates himself to the soul, in proportion as its passive capacity is great, noble, and extensive; it cannot be united to God, but in simplicity and passivity; and as this union is beatitude itself, the *way to it, in simplicity and passivity*, instead of being evil, must be good, must be most free from delusion and danger, the safest, the surest and the best. Would Jesus Christ have made this the most perfect and necessary way, had there been evil and danger therein? No! All can travel this road to blessedness; and all are called thereto, as to the enjoyment of God, which alone is beatitude, both in this world and the next. I say the enjoyment of God himself, and not his gifts, which, as they do not constitute essential beatitude, cannot fully content the immortal spirit. The soul is so noble, so great, that the most exalted gifts of God cannot fill its immense capacity with happiness, unless the Giver also bestow himself. Now the whole desire of the Divine Being is to give himself to every creature, according to the capacity with which it is endued; and yet, alas! how reluctantly man suffers himself to be drawn to God! how fearful is he to prepare for divine union!

Some say that we should not attempt by our abilities to place ourselves in this state. I grant it; but what a poor subterfuge is this! since I have all along asserted and proved that the utmost exertion of the highest created being could never accomplish this of itself; it is God alone must do it. The creature, indeed, may open the window; but it is the sun himself must give the light.

The same persons say again, that some may feign to have attained this blessed state; but, alas! none can any more feign this, than the wretch, that is on the point of perishing with hunger, can for a length of time feign to be full and satisfied; some wish, or word, some sigh, or sign, will inevitably escape him, and betray his famished state.

Since, then, none can attain this blessed state, save those whom God himself leads and places therein; we do not pretend to introduce any into it, but only to point out the shortest and safest road that leads to it, beseeching ye not to be retarded in your progress by any external exercises, not to sit down a resident at the first inn, nor to be satisfied with the sweets which are tasted in the milk for babes. If the water of eternal life is shown to some thirsty souls, how inexpressibly cruel it would be, by confining them to a round of external forms, to prevent their ap-

proaching it; so that their longing shall never be satisfied, but they shall perish with thirst.

Let us all agree in the way, as we all agree in the end, which is evident and incontrovertible. The way has its beginning, progress, and end; and the nearer we approach the end, the farther is the beginning behind us; it is only by proceeding from one that we arrive at the other. Would you get from the entrance to the distant ends of the road, without passing over the intermediate space? And surely, if the end is good, holy, and necessary, and the entrance is also good, can that be condemnable, as evil, which is the necessary passage, the direct road leading from the one to the other?

O ye blind and foolish men, who "pride yourselves on science, wisdom, wit, and power, how well do you verify what God hath said, that "His secrets are hidden from the great and wise, and revealed unto the little ones — the babes!" — *Madame Guyon's Method of Prayer.*

## I AM.

He doth not say, *I am* their light, their guide, their strength, or tower, but only *I AM*. He sets as it were his hand to a blank, that his people may write under it what they please, that is good for them. As if he should say, Are they weak? *I am* strength. Are they poor? *I am* riches. Are they in trouble? *I am* comfort. Are they sick? *I am* health. Are they dying? *I am* life. Have they nothing? *I am* all things. *I am* wisdom and power. *I am* justice and mercy. *I am* grace and goodness. *I am* glory, beauty, holiness, eminency, supereminency, perfection, all-sufficiency, eternity. Jehovah, *I am*. Whatsoever is amiable in itself, or desirable unto them, that *I am*. Whatsoever is pure and holy, whatsoever is great or pleasant, whatsoever is good or needful to make men happy, that *I am*. — *Bishop Beveridge.*

ILLUSTRATIONS. — God's children are like stars, that shine brightest in the darkest night; like gold, that is brighter for the furnace; like incense, that becomes fragrant by burning; like the camomile plant, that grows fastest when trampled on.



From the New Baptist Miscellany.

## GOD IS LIGHT.

ETERNAL Light! Eternal Light!

How pure the soul must be,  
When placed within thy searching sight,  
It shrinks not, but with calm delight,  
Can live and look on Thee!

The spirits that surround thy throne  
May bear the burning bliss;  
But that is surely theirs alone,  
For they have never, never known  
A fallen world like this!

Oh! how shall I, whose native sphere  
Is dark, whose mind is dim,  
Before the Ineffable appear,  
And on my naked spirit bear  
That uncreated beam!

There is a way for man to rise  
To that sublime abode;  
An offering and a sacrifice,  
A Holy Spirit's energies,  
An advocate with God.

These — these prepare us for the sight  
Of majesty above;  
The sons of ignorance and night  
Can stand in the "Eternal Light,"  
Through the "Eternal Love."

F. B.

ONE of the most important requisites of a holy life is PATIENCE. And by this, we do not mean merely a meek and quiet temper when one is personally assaulted and injured; but a like meekness and quietness of temper in relation to the moral and religious progress of the world. We may be deeply afflicted in view of the desolations of Zion; but let us ever remember and rejoice, that the cause of truth and holiness is lodged safely in the hands of God. With him a thousand years are as one day; and in the darkest moments, when Satan seems to be let loose with tenfold fury, let us thank God and take courage, because the Lord God Omnipotent reigneth.—*Upham.*

For the Guide to Holiness.

## SALVATION BY FAITH.

PERHAPS no doctrine is more clearly revealed than this, that "Salvation is by faith." It is not by works of righteousness that we have done, but because an offering, holy and acceptable, a sacrifice well pleasing to the Father, has been given and accepted in our behalf. This offering, this sacrifice obtains for us the remission of sin; the gift of the Holy Spirit, whose abiding presence renews us in the image of God; creating us anew in knowledge and true holiness. When we come to God, feeling that we have done no good thing, and can claim nothing on our own account, but can only ask and expect forgiveness for the sake of Jesus, who gave himself to obtain it for us, we may ask in confidence, and believe when we ask, that we do have the things we ask for. The immediate condition of receiving pardon, is believing that for Christ's sake we do have it. We are not afraid to persuade any one, however wicked they may have been, if they are now willing to confess and forsake their sins; and thus ask, we tell them with confidence to believe and they shall receive. And if they are persuaded of the "love of God in Christ," and venture to believe themselves justified freely by his grace, they have peace in believing, and rejoice in the remission of their sins.

Perhaps the young disciple may stand on this ground a little while, happy in the love of God, retaining the witness of pardon and acceptance with him; but he does not usually remain here long. He finds, in reading that book which he now delights to study, many "great and precious promises," which include not only forgiveness of sin and peace in believing, but he finds something more than this which he has not yet attained. He reads of the "pure in heart," of "abiding in Christ," and of "being sanctified wholly and preserved blameless." In these and many other passages in the "word of life," is included something the babe in Christ has not fully received. And though for a time he is nourished and grows in believing "the first principles" of the gospel, yet very soon his strength will decline and his love wax cold, unless he receive something more than the "sincere *milk* of the word." Those promises which he first believed made him free from the condemnation of past sins, but he cannot continue free if he use not the grace he now has in obtaining more. Those precious words which first revived, and, as it were, raised him from



the dead, will not always keep him alive. The sincere milk of the word imparted some strength, but that strength must be renewed and perfected by "strong meat."

Accordingly we find in the rich provisions of the gospel, not only that truth which makes alive, but exceeding great and precious promises, adapted to every measure of spiritual strength, until we arrive to the stature of perfect men and women in Christ. The progressive nature of grace in the heart renders it impossible for us to live upon what we have received. In order to fulfil the duties and obligations of to-day, we require a greater measure of grace than was necessary to perform them acceptably yesterday. There must be a continual "laying hold" until we receive the end of our faith.

When we consider the great multitude around us who are still living without the witness of this first simple truth, that "Jesus hath power on earth to forgive sin," our hearts are pained with fearful apprehensions on their account. But when we find among the multitude who once experienced the power of this truth, so many who continue to live without the witness that "the blood of Jesus hath power to cleanse from all unrighteousness," have we not greater reason to fear and humble ourselves before God, lest that which he hath given shall be taken away and given to him who improveth what he hath. We have cause for alarm, for if the light that is in us become darkness, how great is that darkness. It were better for us never to have known the way of life, than after we have known it to turn from the holy commandment delivered unto us.

But how shall we avoid these fearful consequences, and come up to the hope of our high calling? Is it not simply to proceed just as we commenced? To lay hold of the immutable promises of God and plead for greater measures of grace until we do know that we have the things we ask for. When we felt the need of forgiveness, we did not persuade or move God to love and forgive us; but when we were persuaded that he did love, and, for Christ's sake, was willing to pardon, then we were forgiven. We know he always loved us, and has ever been willing and ready to forgive; and just as soon as we believed it and came to him, we were accepted. This persuasion, this simple conclusion in our own minds, that God now loves us, that he now gives us, for Christ's sake, what we pray for, appears to be the faith that is acceptable and pleasing to him. This simple persuasion, this confidence in him that he loveth and heareth us, enables us to believe that we do have the things we ask of him.

Now we feel the need of a pure heart, of being cleansed from all unrighteousness, but we are no more able to purify the heart than we are able to create a new one: we can no more cleanse from unrighteousness than we could forgive sin — none but Jesus can do the work. *But how will he do it, and when is it done?* We know how we obtained forgiveness — we were persuaded of the love of God to us, and concluded he was able and ready for the sake of Jesus to forgive — then in that moment pardon was sealed on our hearts — now we confess a Savior able and ready to forgive sin, and we are persuaded that he is also willing and hath power to purify and cleanse from all unrighteousness. Let us ask this also, and believe now to have the work done. It must be done. Jesus does cleanse and make free the heart where he abides; and unless he abide in us, we are none of his.

We are commanded when we pray, to believe that we do have the things we ask for; and when we desire and ask for those things our souls now require in order to be accepted and blessed of God, we may and we must believe that we *do* have them. We are well assured while a sinner does not believe Jesus able and willing to forgive sin, it is never done; and if we do not believe God is able and ready now to purify and cleanse our hearts, it cannot be done. But if we are persuaded of this, then we can ask and believe it is done. In this moment purity is written upon our souls. Our faith is the purifying instrument. We read of “faith purifying the heart,” “and purifying their hearts by faith.” Joy does not purify — love does not — good works do not purify the heart. These are the necessary effects of faith — they always flow out of a pure heart.

The first act of faith does not bring us into heaven, but it brings something of God or heaven into our souls — Christ is now of God made unto us Wisdom, Righteousness, Sanctification, and Redemption. He ever lives in the presence of God to intercede for us. His intercessions are acceptable and pleasing to the Father, and that which he intercedes for and obtains for us is freely given; and when we believe and venture to take hold of the fruit of his death and intercessions for us, it may be said of us, “Thy faith hath saved thee.” Christ crucified is the Author and object of our faith. The record which God hath given of his Son tells us exactly what to believe. The commands, the precepts, and the promises included in this record are given unto us, and blessed are they that believe and receive the fulfilment of those things herein recorded.



In believing, we receive grace to obey, and in obeying, grace to believe; and thus it is all "of grace through faith."

About three years ago these words, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them," were forcibly impressed upon my mind, and opened a great door before me, and brought my soul unto a "large place." Since that time it appears to me I have known what this meaneth, "He that believeth on the Son of God hath the witness in himself." Christ now is all to me, and I think I may say truly, "The life I now live I live by faith on the Son of God, who loved me and gave himself for me." "No condemnation now I dread. Jesus and all in him is mine." Jesus is the way, the truth, and the life. When we abide in him and he in us, we are not in darkness; we are in the way and have eternal life. Our Savior prayed, saying, "Sanctify them through thy truth, thy word is truth." The immutable word of God promises something, verily, great things unto us; in believing this word we receive the things that are promised. The truth is able to make us free; glorious freedom; free in Christ—my soul exults in this liberty now while I write.

When we come to God we must believe that he does exactly as he hath said. He has told us in his word what is best for us to have. He knows without him we can do nothing. Therefore he hath said how willing and ready he is to give us his Holy Spirit, which will "work in us to will and to do" those things that are well pleasing in his sight, and abide with us forever, unless we grieve it away and refuse to have Christ rule in and reign over us. When we pray we ought to desire only this—to be what God now requires and have what he has promised to us. This is all that is good or best for us to have; and when we ask this, may we not believe that we do have those things we ask for? Surely we may—yes we can. Now let us say we do believe we have them. Perhaps we have no evidence for concluding we have received, well; we must not ask for any other evidence than the word and promise of God. He has said, ask and it shall be given, and our Savior hath said, "Every one that asketh receiveth." This is the best evidence we can have. Is not this sufficient? Yes, my soul can say it is.

After believing we *have* received, we may feel peace and love to God spring up in our hearts; but this peace and this love is not the only evidence for concluding that we have the petitions we desired of him. Our evidence is the promise given to us; and the joy we experience is the effect of believing the promise ful-

filled in us. The cause will invariably produce its proper effect, but the effect does not precede the cause.

And now in view of the rich provisions of the gospel, let us hold fast the beginning of our confidence and come up at once to our exalted privileges. Why not now ask in faith and know that we do receive the blessings included in a free, a present, and perfect salvation.

H. R.

*Cortlandville.*

## THE LAND OF BEULAH.

From Bunyan's Pilgrim's Progress, with Notes by Rev. S. B. Wickens.

Now I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground, and entering into the country of Beulah, (Isa. lxii. 4-12,) whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yes, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day: wherefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle. Here they were within sight of the City they were going to; also here met them some of the inhabitants thereof; for in this land the shining ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the Bride and the Bridegroom was renewed; yea, here "as the bridegroom rejoiceth over the bride, so doth their God rejoice over them." Here they had no want of corn and wine; for in this place they met with abundance of what they had sought for in all their pilgrimages. Here they heard voices from out of the City, loud voices, saying, "Say ye to the daughter of Zion, Behold, thy salvation cometh! Behold, his reward is with him!" Here all the inhabitants of the country called them "the holy people, the redeemed of the Lord, sought out," &c. \*

\* The pleasant country of Beulah, where the pilgrims "solaced themselves for a season," before they passed the river of death, seems to shadow forth the highest state of spiritual enjoyment attainable in the present life, — the sweet peace and confidence, the joyful assurance, the blissful anticipations often vouchsafed to the tried believer before he quits the scene of mortality to enter into



Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the City, they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the streets thereof were paved with gold; so that, by reason of the natural glory of the City, and the reflection of the sunbeams upon it, Christian with desire fell sick. Hopeful also had a fit or two of the same disease; wherefore here they lay by it awhile, crying out because of their pangs, "If you see my Beloved, tell him that I am sick of love." \*

rest. The following extract from Coxe's Life of that holy man, J. Fletcher of Madeley, furnishes, we think, a good illustration of this portion of Bunyan's allegory: "His general attainments in divine things had long been of a very exalted kind. His uncommon power over sin, his habitual recollection, his uninterrupted communion with God, together with his extensive enjoyment of the graces and consolations of the Holy Spirit, had for many years marked him out as a Christian of no ordinary standard. But toward the close of his life he was in the habit of expecting a yet greater fullness of spiritual enjoyments. The following lines, expressive of his desires, were frequently uttered by him as the language of his ardent mind:—

'Stretch my faith's capacity  
Wider and yet wider still;  
Then with all that is in thee  
My soul for ever fill.'—Eph. iii. 19.

And in answer to these his pious breathings, he seemed, for a short time previous to his death, to have lived within the very precincts of the celestial world. 'A few days before his dissolution,' says Mr. Gilpin, 'he appeared to have reached that desirable point, where the last rapturous discoveries are made to the souls of dying saints. Roused, as it were, with the shouts of angels, and kindled into rapture with visions of glory, he broke forth into a song of holy triumph, which began and ended with praises of God's unfathomable love. He labored to declare the secret manifestations he enjoyed; but his sensations were too powerful for utterance; and, after *looking* unutterable things, he contented himself with calling upon all around him to celebrate that adorable love which can never be fully comprehended nor adequately expressed. This triumphant frame of mind was not a transient feeling, but a state that he continued to enjoy, with little or no discernible interruption, to the moment of his death. While he possessed the power of speech, he spake as one whose lips had been touched with a *live coal from the altar*; and, when deprived of that power, his countenance discovered that he was secretly engaged in the contemplation of eternal things."

\* The ravishing views of the heavenly world described in the preceding paragraph, induce in the soul that enjoys them, a longing to be freed from the

But, being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now, as they came up to these places, behold the gardener stood in the way; to whom the pilgrims said, "Whose goodly vineyards and gardens are these?" He answered, "They are the King's, and are planted here for his own delights, and also for the solace of pilgrims." So the gardener had them into the vineyards, and bid them refresh themselves with the dainties; he also showed them there the King's walks and the arbors, where he delighteth to be: and here they tarried and slept.

Now I beheld in my dream that they talked more in their sleep at this time than they ever did in all their journey; and, being in a muse thereabout, the gardener said even to me, "Wherefore musest thou at the matter; it is the nature of the fruit of the grapes of these vineyards, to go down so sweetly as to cause the lips of them that are asleep to speak." Cant. vii. 9.

So I saw that when they awoke they addressed themselves to go up to the City. But, as I said, the reflection of the sun upon the City (for the City was pure gold, Rev. xxi. 18) was so extremely glorious that they could not as yet with open face behold it, but through an instrument made for that purpose. 2 Cor. iii. 8. So I saw, that as they went on, there met them two men in raiment that shone like gold, also their faces shone as the light.

shackles that bind it to earth. Then its language is, "O that I had wings like a dove, then would I fly away and be at rest." "I have a desire to depart and be with Christ, which is far better" than to abide in this tabernacle of clay. "My heart and my flesh crieth out for the living God, When shall I come and appear before God?"

"I long to behold Him array'd  
With glory and light from above,  
The King in his beauty display'd,  
His beauty of holiest love:  
I languish and sigh to be there  
Where Jesus hath fix'd his abode:  
O when shall we meet in the air,  
And fly to the mountain of God!"

These feelings of "earnest expectation" and ardent desire are tempered in the believing soul by the most perfect resignation to the divine will: while in the language of one inspired writer he prays that he may "go over and see the good land;" in the words of another he submissively adds, "all the days of my appointed time will I wait till my change come."



## NOTIONS ABOUT WAR.

REV. WM. RAYMOND, a missionary in Western Africa, writes :

"Although we have been surrounded by savage war-men; sometimes several hundreds of them have been here at once; yet they have never taken a pin from us without permission, while every town near us has been plundered. It may be asked, How have we been protected? I answer, By our God. The native chiefs have not been able to protect us: for most of them have been driven from their homes, and their towns have been burned by their enemies from the interior, some of whom are Cannibals. The head war-men, almost without exception, have rather tried to obtain my favor, than to injure me. The Cannibals are among my best friends. You may ask, Why is all this? One of the head war-men was here the other day, and thus explained it. He said he was bad enough, but he could not trouble us; and if any one should do so, let him go where he would, he never could be any better — meaning that some curse would follow him. He gave as a reason, that 'we had no business with the war, that we no cheat anybody, that we no do anybody bad, that we were God people.'

"This mission is a living witness, that the Gospel can be introduced among a savage and barbarous people, without the protection of civilized governments. It is the opinion of many that the *cannon* must go first, and the Gospel follow after. I need not say that this is not my opinion. Let the Gospel go first, and then there will be no necessity for the cannon."

An able writer, in an appeal to the citizens of the United States on the justice and expediency of the conquest of Mexico, says :

"Her conquest would be practicable; it would be practicable, to control her; her annexation would be a barrier to slavery; it would not endanger the permanency of our Union; it would not probably endanger our relations with Europe, and if it should, we ought not to falter. It would vastly augment our manufactures and commerce, and would be a blessing to the world. Let us then read well the indications of providence; let us march without delay. Let us proclaim in the capital of the Montezumas at once the supremacy of our arms and of our institutions."

We like the Heathen's notion best so far as it goes. It is our conviction that the heathen would meet a fearful retribution for the invasion of Christian rights; and we are equally clear that the God of the New Testament will not hold a Christian nation guiltless for an aggressive war on any people.

Thus far it has appeared to us that our difficulties with Mexico might have been settled without the shedding of blood. We see no indication that providence is on our side. It is true we have sent more poor souls from the angry strife of battle unbidden into the presence of God than the Mexicans have. *But our army had the best cannon.* That seems to be the reason.

We seriously question whether the conquest of Mexico would not endanger our institutions. Of our twenty millions of inhabitants five millions are Catho-

lies. Add seven millions in Mexico, and, if the Catholics do not soon become the majority in the government, they will certainly hold the balance of power, and there are ambitious aspirants enough in this country to give them all they ask for the sake of their support. We believe our Protestant institutions would be put in extreme jeopardy by the annexation of Mexico.

If others do not falter in prospect of a war with Europe, we confess, we shudder at the thought. And may Heaven preserve us from such a calamity.

In disapproving of our war with Mexico we do not consult the laws of honor and of nations, but the law of Christian forbearance and of love. If we are to do our enemies good as a Christian people let us do it under the banner of the cross. If the men of God meet death in Mexico with the bible in their hands and words of salvation on their lips, they will receive a martyr's crown. Others may take their places and gain under the captain of their salvation a glorious conquest. We will approve of such a warfare, and if need be we will stand in the van of the battle. But this mixing up of clergymen and riflemen, of bullets and bibles, this commingling of human blood with the waters of life, is sickening to our very soul.

We have not room, nor should we deem it appropriate to our work to enter largely into this war question, but we have felt it our duty to express our dissent from an aggressive war, (we do not now speak of a defensive war,) and to invite our readers to earnest prayer that the war spirit may be subdued in the hearts of the people, and that "peace and good will" may be the portion of our country, of Mexico, and the world.

It is frequently said that "a public body has no soul." This is true in a certain sense, but in another it is very untrue. Such a body has many souls. And although man may not discern the springs of evil and fix on individual responsibility, yet God can do it. And in the great day of accounts many may find themselves responsible for national and organic sins who had vainly hoped that their guilt would be borne by a body without a soul!

A GOOD REPLY.—A Sabbath School teacher, instructing his class on that petition of the Lord's prayer, "Thy will be done in earth as it is in heaven," said to them, "You have told me my dear children what is to be done—the will of God, and where it is to be done—on earth, and how it is to be done as it is done in heaven. How do you think the angels and happy spirits do the will of God in heaven, as they are to be our pattern?" The first child replied, "They do it immediately," the second, "They do it diligently," the third, "They do it always," the fourth, "They do it with all their hearts," the fifth, "They do it altogether." Here a pause ensued, and no other children appeared to have any answer; but, after some time, a little girl arose, and said, "Why, sir, they do it without asking any questions."

Each answer was appropriate; the whole combined is worthy of a divine.